# CHRISTIAN TELESCOPE.

VOL. 2.

"TE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."-JESUS CHRIST.

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#### CHRISTIAN TELESCOPE.

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BY BARZILLAI CRANSTON,

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

To believers in eternal misery.

You, who believe in the doctrine of future eternal

mizery, will permit us to invite your serious and candid attention, whilst we make a few concise remarks upon the subject. When we reflect, seriously, on this point of doctrine, which is so strenuously maintained by many, in the present enlightened age, we consider it inconceivably strange, that any person or people should consider and really and fairly estimate the true and holy character of God, that such an idea in theology could even find admittance into their minds, much less to be contended for as the genuine truth of revelation ! But such, we find, is the "living truth," that such a doctrine is advocated. We would just premise and ask, how can a doctrine so diametrically opposite to the character of the Dispo-

ser of all events, whose attributes are perfect and infinite, be consistent and harmonize with truth? We think that this only consideration is enough to confute the sentiment and erase it from every contemplative mind. To suppose it true, or even if it were proved so, would it not make sin, misery and every evil, coeval with goodness, mercy and wisdom? In order to prove any thing, of this nature, true, we must consider the cause to be no greater than the effect, and if the cause be not infinite, the like effect must follow of course.

We are aware, that eternal misery is attempted to be proved from divine revelation-but we deny that such an article of faith is found in the bible : because those who advocate the doctrine do not make their arguments appear conclusive from it. There has been much published, and much pains taken, by those who have the distinguished appellations of learned, wise and great; and notwithstanding these dignified names, they all have actually failed of coming to the demonstrative and absolute point of making such an hypothesis appear convincing. For the bible no where intimates that man is an infinite being; and if man, the transgressor, be not infinite, then the sins which are committed by him are not infinite! For if sin be infinite and only committed by a finite agent, then, by this process of reasoning, the effect would infinitely surpass the cause! "If the doctrine," says a certain writer, " of the infinite evil of sin prove the endless misery of one man, it will of all men, for all would be infinite offenders, were it true. The sin of one man is as much infinite as the sin of all men. Now what good did it do for Christ to die,

be infinite? God is no more than infinite. Sin being considered his equal, therefore, how can he control it. How can he blot out our transgressions? Can one infinity blot out another? Who will be saved if this doctrine be true? But, readers, to decide the point, let us refer to the scriptures. These teach that God "will make an end of sin," that he will destroy the devil and all his works," and therefore sin cannot be an infinite evil, nor descrive infinite punishment."

We imagine that believers in eternal misery, do not labour so justly to weigh the full extent of their reasoning from scripture, as they do to support the popular creeds and dogmas of fallible and insimuating men. Popularity is a very convenient thing, but put in competition with truth it is "like a tinkling cymbal and sounding brass." Hollow bodies make the most sound when empty. But he who views the works of the great Supreme, down to the most insignificant creature of his forming hand, must be sensible that all events, all purposes, and the various exhibitions of all nature, will finally terminate " to the glory of God the Father."

When we reflect, according to orthodox sentiments, what a distinction and eternal separation there is to be made in a future state of immortality, between fathers and mothers, husbands and wives, parents and children, brothers and sisters, and also between many of our kind friends and acquaintances. it is enough to make the very blood of our systems run cold, our hearts to shudder, and to wean our affections entirely from religion, and to increase our views in such a manner in contemplating "the high and lofty One, that it would discourage many and make them say, "we desire not the knowledge of thy ways"-and are not willing "to have thee to reign over us." Here perhaps is the first step to Atheism and Deism! This, we apprehend, is the cause of their being so much disrespect shewn to the wholesome restraints arising from true religion and a correct idea of the character of our Heavenly Father." O may that dishonouring and false sentiment of eternal misesy, be for ever hidden from our eyes, and the "truth which is great and will prevail," fill every heart with the full fruition of God's unbounded goodness, his unparalleled mercy, and his infinite power and wisdom!

Middleboro', Jan. 26, 1826.

R. C\*\*\*

FOR THE CHRISTIAN TELESCOPE.

Mn. EDITOR.

You call upon me to point you to the passage in Mr. Balfour's writings, which "represents the foundation of the controversy concerning endless misery, to rest on the signification of the word hell, or its corresponding original terms." In compliance with intelligence of mercy and a father's love, with authorif this doctrine be true ? Allowing he made an infi- this request, I refer you to the two first sentences of ity to execute judgment until every knee should bow nite alonement, this will not expiate the offence of the introduction to his "Inquiry," which may justly to God, and until every tongue should confess that he is

one individual. And how can God forgive sin, if it | be considered the index to the whole work. They read thus; "The simple object of the author, in this Inquiry, is, to examine the foundation on which the doctrine of endless misery is built. This doctrine rests on the fact or the falsehood that a place called hell, in a future state, is prepared for the punishment of the wicked."

> If this language does not represent that, in the author's mind, the main foundation of the controversy respecting endless misery, rests on the signification of the word hell, I must acknowledge myself very ignorant of plain terms. That the author has not said something, in the course of his work, inconsistent with this statement, I will not deny; but the instance of them will not affect what has been quoted. For one, I feel confident, from reading his whole work, that Mr. B. wrote under the impression that the main controversy concerning endless misery, rests on the meaning of the word hell, or its corresponding original terms. So far from this, I have stated, that with no controversial writer with whom I am acquainted, does this word form any part of the evidence in controversy. And, of course, his new ground, upon which he seems to boast himself above all his predecessors, is at once rendered nugatory and vain.

> > I am, very respectfully, yours,

FOR THE CHRISTIAN TELESCOPE. PREACHING CHRIST.

"Then Philip went down to the city of Samaria, and preached Christ unto them."

The first inquiry which should present itself to the mind of one, who is desirous of bearing to the world the doctrine of eternal life, is the following : What is it to "preach Christ?" The inspired writer has informed us, that his is the only name given under heaven, among men, whereby we can be saved. Hence it follows, that in order to be useful and beneficial in the cause of evangelical piety, the servant must be well acquainted with his master-with his character-his doctrine and the design of his mission. In a word, he must know what it is to preach Christ.

It shall be our design in this communication, to answer the inquiry which our subject presents; and we hope that what we shall offer, may lead the minds of those who consider themselves the ministers of Christ, to a reconsideration of the subject, for we fear that many devoutly disposed persons have engaged in the sacred work of salvation, who have not sufficiently learned Christ.

The word Christ is the same with the Hebrew Messiah, which signifies anointed, or anointed of God. Jesus is denominated Christ, because God had anointed and qualified him to execute the great and surprising work of universal redemption. He was commissioned from the skies with the glorious

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Lord of all. The true and natural signification of the | ed to a new song, even the song of peace and salvaword is Saviour. Hence "thou shalt call his name Jesus for he shall save his people from their sins"-He is just and having salvation. In this word is expressed all the love and compassion of God our Creator. It is lasting as eternity, and broad as creation, At the proclamation of this name, the bars of death are sundered, and the regions of darkness and dispair ring with the shouts of gladdened millions.

It cannot with any propriety be said, that Christ will be the Saviour of men, if men will only believe ? And that he is not a Saviour until men believe. For if this be the fact, then in order to obtain eternal life, we must believe that if we believe, Christ will become our Saviour. But the meanest capacity cannot but discover the fallacy of this scheme. The reason why faith is enjoined is conspicuous-" By faith, (that is in Christ as a Saviour,) we have peace with God through our Lord Jesus Christ." Here faith is the instrument and not the cause of salvation-Christ is the Saviour of all men, and faith in this truth fills the mind with the peace of God which passeth understanding.

To preach Christ then, is to preach salvation! Unconditional, equal and unlimited salvation! A salvation which shall extend through all the spheres: A salvation too infinitely merciful to be bartered or purchased by dependent worms of the dust, yet freely and bounteously bestowed upon all without money and without price! A salvation which is coextensive with the reign and destruction of sin, and which must remain unalterable through the wasteless periods of eternity! This is a theme, upon which the harps of seraphs have been strung and the tongues of immortal spirits zeafously employed! It is this that announces to the prisoner relief, and comfort and joy to the mourner: It is a salvation which centres in God, and expands through immensity. To preach a salvation which does not quadrate with the flaming bounds of creation, which reaches not to every inteligent being, and which is not as the shadow of a great rock in a weary land, is not preaching Christ.

Again, to preach a partial, limited, conditional salvation, a salvation less impartial than the rain and dew of heaven-less diffusive and free than the air we breath, or the light which the peerless orb of day sheds through a thousand realms, is not preaching Christ who is the salvation of God to the ends of the

Secondly; To preach Christ is to raise up the down bowed, and to console the afflicted. The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound, to comfort all that mourn. Now notice, the spirit of God was upon Christ, because he was anointed to preach good tidings, to speak deliverance to the captives-to open the doors of the prison and to comfort the mourners. And think ye not, attentive reader, that if the same spirit were upon men in modern times, they would not preach the same? Yes, the harps which have been for ages strung to the magick theme of quenchless woe, would be tun- but will appear soon.

tion! Then instead of sail tidings of misery, we should hear the sweet musick of rejoicing and redemption! Then would the name of a Saviour be dear to every heart and articulated by every tongue : Then would the captive to sin, find a release from bondage-the broken and contrite should be cemented and bound up in the bonds of peace-the doors of thraldom should be widely opened, and the groans of the prisoner be lost in the raptures of rejoicing and praise.

The voice of bewailing for ever should cease, And the sad down-cast mourner find infinite peace

May God grant, to hasten the happy period when Christ shall be preached in every city and village, and in all the world, as he was preached by Philip in Samaria, and may united acclamations of joy burst from the multitude, while they raise their voices and zealously exclaim, "blessed is he that cometh in the J. H. B. . . . . name of the Lord."

## FOR THE CHRISTIAN TELESCOPE. DECEPTION.

It is no part of a christian character, or of a minis ter of the Gospel of Jesus Christ, to practice deception, or to use the least hypocrisy with mankind; yet how many there are, finite beings cannot tell, but He only who searcheth the hearts and trieth the reins of the children of men, does know them; and they who practice deception and hypocrisy, are satisfied that they are known to him with whom all hearts have to do. How many are there who " preach for hire and divine for money," the great Divinity alone can tell. How many are there who " spend their money for that which is not bread, and their labour for that which satisfieth not," because it is popular so to do? the God of the whole earth and their own souls can tell. How many profess faith in the Gospel of Christ, and join a church, whose sentiments they do not, they cannot fellowship, and yet pass in community for believers in the general system of faith taught in that Church? the Lord, the Judge of the whole earth, and their consciences, can tell. How many ministers of limitarian views are there, who have in their churches persons whose sentiments correspond with those of the Abrahamick believers, and yet endeavour to persuade them to remain in, the church, and give them their fellowship, and administer the supper of the Lord to them; but as soon as they leave the church their fellowship ceases, they have no fellowship for Universalists, they are not Christians? Admitting that such conduct is practiced, I wish to ask what peace of mind such persons can possess? Are mankind any where in the volume of divine inspiration taught that deception and hypocrisy brings peace of mind and joy in the Holy Ghost? Are we not taught to walk uprightly, to be honest, to let our light shine, to renounce the hidden things of dishonesty, to forsake the foolish and live, and is there not pronounced by the Saviour the most severe maledictions against hy-

Several communications are omitted this week.

FOR THE CHRISTIAN TELESCOPE. Mr. Entrot.

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On Saturday last, I had put into my hand a paper called the "Religious Messenger," in which I observed a piece signed "Columbus," purporting to be a reply to your remarks in the last Telescope on a communication of his published in the Journal of the 12th ult. Persons desirous of knowing the truth in regard to these communications are invited to read them all, and by a suitable attention they will be enabled to discover who is in the wrong. If, sir, Columbus would make the publick believe (as he undoubtedly wished to) in his first communication, that the growth of infidelity (which among limitarians is a cant phrase for the growth of universalism) was the principal cause of the disturbances he alluded to, I expect for one, he is greatly mistaken ; for no man in his senses, who knows any thing about the meetings referred to, but can, nay, will readily agree with you in regard to the cause of those disturbances. It was proper to repel the charge of "Columbus," which is in the mouth of almost every limitarian, that wherever they discover Universalism or Unitarianism, there infidelity is increasing; they do not admit them to be christians, nor will they give one of their members a letter of dismission to join these churches (a few cases excepted.) I wish to say but very little on the communication first alluded to, for I regret exceedingly that any man could write such a piece and send it forth to the publick eye. The writer has dealt largely (for so short a piece) in scorn, ridicule, satire and falsehood. It is evident that truth, all-conquering truth, hath stung him to the quick; and if it were necessary I would endeavour to console you under the curses of this writer, but presuming you are well acquainted with the history of ancient, and with the character of modern Pharisees, it will not be needed; I will therefore close, in an address to this writer in the words of the plous Watts, which he has no doubt sung many times, and that too, without considering the sen-

" Nothing but truth before His throne, With honour can appear ; The painted hypocrites are known, Through the disguise they wear."

BERE AN.

Note.-It is presumed that the author of the indecent communication, in the Religious Messenger, of the 28th ult. signed Coxumbus, intended to convince his readers that he wrote without the least regard to truth or moral honesty: For he has presented to the publick, a .tiesue of slander, misrepresentation and downright falsehood. And yet, strange to relate, he appears desirous of being thought a religious man! Ed.

## SELECTIONS.

## JUDICIAL WEAKNESS.

We noticed, a short time since, an account of a trial in the City of Philadelphia, (Pennsylvania,) at which Mr. Justice Hollowell presided, when'a witness was called to the stand, whom the learned and pious judge condescended to favour with a brief Calechelical preliminary. Among other questions, his honour was pleased, graciously to inquire, whether the witness believed in punishment after this life :- and being answered in the negative, seemed rather displeased with the frank simplicity and honesty of his oupil, and forthwith, rejected him as a witness.

Query .- Would not a primary instructorship in some Sunday school be better adapted to the views and talents of this gentleman, than so conspicuous a cation in the judicial administrations of a free and enlightened people?

The following remarks on the procedure of this iudge, we think are worthy of perusal.

FROM THE PLYMOUTH (MASS.) MEMORIAL. MR. PRINTER-In the last Memorial you presented your readers with the important decision of Judge Hallowell, of Philadelphia, who refused to admit a man to be qualified as a witness, on the ground of his not believing in " punishment after this I fe."

This decision is no doubt received by multitudes with the most profound approbation; especially by that precious number whose religious belief it reverences and sanctions. But, sir, we are of that number who view this decision as the offspring of bigotry, devoid of justice or decency, and a most flagrant infringement upon the inalienable rights of republican freemen as vouchsafed by our inimitable consti-

Where is the dignity of the man who will descend from the judicial bench and put off the badge of civil honour for the hood of a Friar or Confessor, and engage in a Theological debate, with a design to see whether a witness be sound in the faith? Answer-One in Philadelphia and in the Metropolis of our country. Tell it not in Gath !

His Honour has given the publick to understand, that were it not for the fear he has of punishment in "the life to come," they could not, with any assurance, expect from him "the distribution of justice between man and man !" We sincerely pity the man whose moral depravity is such that conscience has lost its influence, and who would not honour himself by the "distribution of justice," were it not for the slavish fear of punishment in the life to come. Had the man been dishonest in denying his religious belief, the Honourable gentleman would have admitted him as a witness.

This is a solemn warning to all who cannot believe with the Honourable Judge. They are judicially informed that the testimony, although delivered under the "solemnities of an oath or affirmation, which comes frome to the conscience," will not be entitled to credit, unless they are awfully fearful of punishment in the "life to come." Must a man be denied the privileges of a freeman, who cannot subscribe to certain pagan notions, which the clergy have interwoven with their religion?

Moses was a great lawgiver-but has the Honourable Judge found that he received or gave a law, whose penalty reaches beyond that state in which it is transgressed? or, that he made the belief of punishment in a "life to come" the foundation of all their political and religious institutions.

A man who acts with no higher motive than fear, who must needs have a devil to frighten him to acts of justice, is not fit for the exalted station of Judge in this enlightened land ! FREE BORN.

### SPUNGING SCHEME.

We have received a circular, addressed 'to the friends of Israel,' published by E. H. Simon, the converted Jew, dated Utica, August 30, 1825, in which he states his reasons, at full length, for leaving the American Society for ameliorating the condition of the Jews. His reply to the charges contained in Israel's Advocate, of extravagance, ingratitude, and acting as agent without authority, we presume will be satisfactory to many of his readers; his exposition of the conduct and spirit of some members of the board is worthy of the serious attention of every christian ;-and the disclosures he has made will, we think, tend to enlighten the publick mind respecting the operations of the Society.

He solemnly declares that Dr. Rowan, the editor of Israel's Advocate, "at a meeting of the Board, confessed he had no heart in the cause; but wanted the \$ 500 for his frmily."

He also avers, that "other members of the Board have received from the publick fund \$4 per day, for loss of time when acting in a kind of agency, which drained \$4,000 from, without contributing to the treasury !"

He also says, that it is his " wish that there should be no funds to control, but that the revolting practice of employing the name of the Jews, as a begging clouk for covetousness and rapacity, should cease, there being sufficient funds in the treasury to answer every legitimate purpose required for the Jews!"

Christian Inquirer.

## FROM THE CHRISTIAN INQUIRER. PROFITABLE EXTRACT.

In reading the proceedings of Bible Societies, we have often regretted the want of sincerity in the speakers. They have recommended strenuously, that the word of God should be sent to all, and we have known some of those very speakers, denounce those who have taken their creed from this very book, and even excommunicate them from the society of evangelical christians because they did not believe as they did! We do not say that there is an inconsistency in this conduct, for that would be a term much too mild for it, but we do say there is a glaring hypocricy in it, which has nothing to extenuate or palliate. It is nothing more or less, than when bread is asked to present a stone; and from the conduct of those who are most zealous to distribute the scriptures without comment, we conclude, and we do it without breach of charity, that they would rather mankind would be without it, than to embrace the doctrines of Jesus, without the notes and comments of men. How can they then, be sincere in wishing the scriptures to be distributed, when they withdraw their fellowship from those who are as pious and exemplary as themselves, merely because they reject the inventions that men have interwoven with the doctrines of the New Testament ?

We think the time has come, when men should seek and judge for themselves, and not be led like blind men, wherever their teachers wish them to go. Christians have too long been held in leading strings,

ing them to the test of revelation. A man who does not do this, has no merit; and when he is required to give an account of his stewardship, can give no other answer than he who buried his Lord's talent in

## FROM THE CHRISTIAN INTELLIGENCER. HUMAN IMMORTALITY.

A future state of existence is clearly revealed in the scriptures. No doubt can be indulged as to the immortality of human nature, that does not operate, with equal force, against the divine origin of the sacred volume. Convince a well-informed and consistent man that the inspired penmen were duly authorized to declare "everlasting things," and he cannot for a moment question the doctrine. He may be perplexed in attempting to solve many in-teresting queries, in relation to the mode and cir-cumstances of a future existence; and seeing his efforts ineffectual, may be constrained to check his vain curiosity, and rest his hopes on such evidence as the scriptures afford; which ought, indeed, in the first place, to have been satisfactory. The apos-tle Paul says, speaking of the spiritual, future world, "But now we see through a glass durkly;" and St. John testifies, that, "It doth not yet appear what we shall be." It was sufficient for those holy men, to be convinced of an immortal, glorious state of existence beyond the grave, without being made acquainted with the peculiarities of such a state. Whether we shall exist immediately after dying—in what part of the universe—whether we shall be visible or invisible-recollect the circumstances of past existence-behold and understand the affairs of earth, &c. are questions of minor consideration. They afford topics of investigation for ingenuity and fancy, but are left undecided in the pages of revelation. Two things, should be duly considered, in this place, viz.

First, that should the curiosity of man be gratified and the deadling manipus of allow he fully displace.

and the dazzling mansions of glory be fully displayed to his vision, it would prove highly injurious, un-less the arrangement of things here, should first undergo an entire revolution or change. Who could devote his attention to the trifling affairs of earth, with the glories of eternity in perfect view? Far better might a family of Newtons be diverted for years, with a collection of toys and trinkets for children. Such a disclosure would defeat the purposes of industry, society, education and science. The present state of things, so far from engaging our attention and exciting our admiration, would appear puerile or disgusting; and the soul would be con-stantly transported, far above the scenes of earth

Secondly, instead of perplexing ourselves about those peculiarities, which, to say the least, could not be of any advantage, when known, let us turn our attention to those things which may be understood and improved to our individual and mutual edification. It would be of no conceivable service to the science of astronomy, to know the size, strength, occupation and manners of the inhabitants of the moon and stars; nor would it be more useful to us, to know the precise mode and manner of future existence. It is the proper business of man, to study his nature, wants, dependence, duties, and destination in this world, and to avail himself of the best means, at his command, to induce a confidence, that he shall exist, under the merciful administration of the same Moral Ruler of the Universe, in a future state. And it is the happy privilege of christians to become convinced that death will be swallowed up in victory, and life and immortality reign through the intellectual world.

There is nothing that more betrays a base ungenand it is high time they made an effort to enjoy that liberty wherewith Christ has made them free. It is wrong to form opinions from others, without bring-not only inflict a wound, but make it incurable.

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PROM THE TWIVEHEALIST WAGAZINE.

There is an opinion prevalent in the christian world, which represents man as being unworthy, on account of his moral depravity, of the least notice of a just and holy God :- but, we are irresistibly impelled to dissent from it. That man is sinful, we do not deny; but, that he is totally so, or even more inclined to sinfulness than the reverse, we do not admit. For, we are confident if he were made to believe that he could accomplish his objects as well, by doing justly, loving mercy, and walking humbly with his God, he would sooner do it, than to practice the reverse. - Where is the man, we ask, that would filch from another the hard earnings of industry, if he thought he could obtain them as easily in a lawful and justifiable manner? Where is there to be found an outlaw, so to virtue & justice & humanity, that would wontonly destroy the life of his fellowman, if what he wants could be obtained without it? Lives there a man on the earth, so destitute of feeling, so dead to the common sensibilities and sympathies of our natures, as to stain his hands with innocent blood, if he were influenced by no personal motive; no desire for revenge? Can such a monster be found? Can such a foul spirit breathe the pure air of heaven? Oh, no. Search the world over, visit the most abandoned places of human sinfulness and depravity, and you will sometimes see the most stubborn and unbending heart, yielding to the cries and pleadings of suffering innocence. Even the sinworn veteran,-he, whose life has been marked with crimes of the deepest hue,-will sometimes melt with sorrow at the sight of human misery, and listen, in melancholy silence, to tales of human wo .- This incontestibly proves, that there is some virtue, some goodness, even in the vilest of sinners.

Say what we may of man's moral depravity, he is, after all, more inclined to virtue than to vice. Take the vilest character on the earth, and I am fully per\_ suaded there is, even in him, a preponderating degree of good. We notice his vices : speak of them frequently; they are indeed the common topic of conversation ;-but we pass over his virtues unnoticcd. Vice and misery in the moral world, engage our attention in the same manner that earthquakes tornadoes, and the like do, in the natural. They ex cite our notice on account of their unfrequent occurrence. The mind of man is always searching for something novel-something out of the ordinary course of nature : and hence it is, we can account for the notice which sin and misery excite. It is because, in comparison with their opposites, they seldom occur.

Thus then, man, on the whole, sustains a character benevolent and good. As an imperfect being however, we cannot expect that he will always do that which in lawful and right; but, though we may lament that so much evil does now exist, yet, we have reason to congratulate ourselves that there is such an extensive prevalence of virtue. We seldom entertain any serious apprehensions of receiving an injury from any person ;-and the reason for this is, because virtue, honour and justice preponderate, by a

of danger would constantly dwell in our minds. Thank Heaven, such is not the fact. We can transact business, attend to the various and diversified concerns of life, apparently unapprehensive of the least danger. Therefore, our conclusion is, that manis not totally depraved: not unworthy the notice of

### PROM THE MADINERS' MAGAZINE. ON JOHN vi. 16.

And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them. And the sca arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is 1: be not afraid.

What little bark is yon, that toils, The sport of each succeeding wave ? While furious Ocean threatening boils, And dooms it to a watery grave. Appalling fear marks every brow, Despair on every face is writ; The sun of hope hath set, ere now, In terrors and in gloomy night.

And whose is that majestic form, Approaching near that vessel's side ; As though the genius of the storm, Treading unmov'd the swelling tide ? Tis His on whom their hopes they rest, Who now their anxious fears had sooth'd, Whose presence Ocean's self confess'd,

And at his word sank calm, and smooth'd. Thus, Saviour, when dread storms arise, When thunders echo overhead, When fierce temptations dim our skies, And faith and hope are almost dead,

Arise on our astonish'd sight, And bid our fears prevail no more : Protect our bark 'mid peril's night, And land us safe on Salem's shore.

#### PROM THE ITALIAN.

When fortune smiles, and life is fair, Seek not the gem of friendship there; When true and false are mingling near, They both may seem alike sincere : But when the storms of sorrow lower, And pale distress asserts her power, The clouds that first o'ercast the sky, Will bid the friends of fortune fly; But one who truly loved before, Will only change to love the more.

Ode to sleep .- A poet asked a gentleman what he thought of his last production, "An Ode to Sleep ;" the latter replied, "you have done justice to the subject,-it is impossible to read it without feeling its whole weight.

True politeness consists, not merely in a strict adherence to the forms of ceremony : it consists in an exquisite observance of the feelings of others, and an invariable respect for those feelings. By this definition, it claims alliance with benevolence, and may sometimes be found as genuine in the cottage as the court.

None but a person of a finished character can be the proper patron of a work, which endeavours to cultivate and polish human life, by promoting virtue and knowledge, and by recommending whatsorast excess. Were the reverse the fact, the thought ever may be either useful or ornamental to society.

The social affections are kept alive by a sense of mutual dependence and mutual obligation,-Rus pride acknowledges no dependence; and arrogates to itself all the attentions and good offices of others. not as a matter of favour, but of right. Hence, while it is ever ready to take offence at the slightest neglect, it is never warmed by kindness into gratitude.

Idleness is the greatest prodigal in the world; it throws away that which is invaluable in respect to its present use, and irreparable when it is past, being to be recovered by no power of art or nature. - Jeremy Taylor.

At

u Ji n P O u g n

#### MARRIED,

In this town, on Wednesday evening, 1st instant, by Rev. Mr. Pickering, Mr. George Reed, to Miss Sarah Tibbits, all of this town.

On the same evening, by Rev. Mr. Pickering, Mr. Enoch White Clarke, Broker, of the firm of Allen & Co. to Miss Sarah Crawford Dodge, daughter of Mr.

Nehemiah Dodge, all of this town.

On Thursday evening, 2d instant, by Rev. Mr. Pickering, Mr. John Thurston, to Miss Mary Chase, all of this town.

In Cumberland, on Thursday week, Mr. Philo Miller, of Pawtucket, to Miss Mary-Ann Scott, daughter of Captain Nathaniel Scott, of the former

In Norwich, Con. 20th ult. by Rev. Z. Fuller, Mr. James Gardner, of Dalton, Mass. to Miss Lydia Rose,

#### DIED.

In this town, on Monday evening last, Mrs. Nancy Sheldon, wife of Mr. John F. Sheldon, in the 54th year of her age.

year of ner age
On Monday morning last, Helen, infant daughter
of Mr. Wm. H. Russell, aged 4 months.
On Sunday morning last, Stephen H. aged 1 year
and 10 months, son of Mr. Stephen Phillips.
In Northampton, Mass. on Thursday week, Mrs.
Sarah Hutchens, wife of Mr. John Hutchens, of this

In Groton, Con. Dec. 21st, Mr. Frederick Ayres, aged 33 years. In the death of Mr. Ayres, his be-reaved companion is called to mourn the loss of a kind and affectionate husband; his children, of an indulgent and tender father; his aged parents of an amiable and dutiful son; his brothers and sisters, of one of their number, whom they esteemed and dearly loved; his numerous circle of acquaintance, of a true and faithful friend, and society at large, of one of its most worthy members and brightest ornaments. Mr. A. for several years past was a firm believer in the final happiness of all mankind; in which belief he closed his eyes in peace upon all sublunary scenes, and has gone to join the beatific throng above, in chanting on deathless and immortal haps, peans of everlasting joy, in that temple of God, where light shines behind light, and glory dwells within glory, which bids defiance to death, being eternal and in the heavens.

IN THE PRESS,

And will be published on Wednesday next, Two Discourses, delivered by Rev. Mr. Pickering, in the New Universalist Chapel in this town, viz. the Dedication Sermon and a Discourse on the Parable of the unjust Steward. The two discourses will contain 32 pages, octavo, and be afforded for eighteen cents. Those persons desirous of having the above Discourses, will please call at this Office, or on S. W. Wheeler, 110½ Westminster-Street.

## JOB PRINTING

Neatly executed at this Office, at short notice, and on favourable terms. Justices' Blanks for sale.